KHILAFAT LIBRARY

لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

May 1964

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan

Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

KHILAFAT LIBRARY

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

KHILAFAT LIBRARY

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

EDITORS

S. D. AHMAD M. G. AHMAD

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi, U.S.A.
Prof. Chaudhry Muhammad Ali M.A.
Ch. Ali Muhammad B.A., B.T.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscriptions including Packing and Postage :

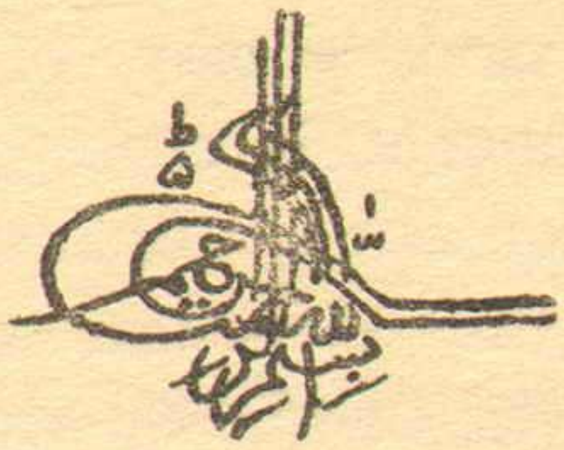
1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Notes :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

		Pages
1. A verse from the Holy Quran	...	143
2. Thus Said the Holy Prophet	...	146
3. The two aspects of worship *The Promised Messiah*	...	147
4. Islam-the Crying need of the West *N. R. A. G. Soofi*	...	148
5. Beyond that is Within *A. S. Akhtar*	...	156
6. The Seal of Prophets *Sulaiman-al-Hadi*	...	165
7. Khilafat *Sheikh Abdul Qadir H.A.*	...	166

KHILAFAT LIBRARY



محمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LVIII **MAY 1964** **No. V**

KHILAFAT LIBRARY

A Verse from the Holy Quran

الحمد لله الذی خلق السموات و الارض و جعل
الظلمت و النور ثم الذین کفروا بربهم یعدلون .

"All praise belongs to Allah Who created the heavens and the earth and brought into being darkness and light ; yet those who disbelieve set up equals to their Lord". (6 : 2).

Shirk means setting up equals to God or disbelief in His unity. One kind of disbelief is based on the assumption that there are certain other beings, besides Allah, who share the powers and attributes of God and that He Himself has delegated some of His powers to these beings. The other kind of disbelief in the oneness of God rests on the notion that God being all good, no evil can proceed from Him because it is thought that the creation of evil is derogatory to God. It is argued that if they are not created by God, they must have been created by some other being who is the creator of darkness and evil while God is the creator of goodness and light.

Among the holders of the first view the Hindus and the

Christians are most prominent. They believe that there are certain other deities besides God, who have a share in Divine attributes and are as omnipotent and worthy of praise as God Himself. The second school of thought is represented by the followers of the Persian Prophet Zoroaster. By assuming that the creation of evil is an insult to the Goodness of God, they believe in the existence of a parallel deity, known as Ahriman—the creator of evil and darkness as opposed to the creator of goodness and light—Orumuzd.

The holders of both these views limit the All-powerfulness and Omnipotence of God and believe in deities which are co-partners with Him. Islam on the other hand believes in Allah Who stands above all things, Who is All-powerful, Almighty and Ominpotent, to Whom all praise is due. It does not recognize any associate or co-partner with Allah who is the one and the only God, self-sufficient and supreme.

The verse quoted above rejects the assertions of both the schools of thought mentioned above. It declares that Allah alone created the heavens and the earth and all that is between them; that there is no other being or deity which can create anything and consequently He is the Only One Who is worthy of all praise.

KHILAFAT LIBRARY

By saying, "*All praise belongs to Allah .... the Creator of the heavens and* the *earth,*" the Holy Quran refutes the ideas of the first mentioned school. The help of another being is needed only when one is incapable of doing something single-handed. But if Allah is the creator of all things and is capable of doing whatever He wishes without any external help, why, should He, then, require any outside help?

The same verse refutes the Christian doctrine of Trinity. For, only that being can be worthy of all praise and whole-hearted submission who is absolutely all-powerful and omnipotent. Now, if the Christian doctrine is true and all the three persons of Trinity are equally powerful, they must be equally worthy of praise, then, God alone cannot be worthy of all praise.

The words, "*and brought into being the darkness and light*", refute the ideas of the second school of thought. It says that Allah is the only creator of things and the things

which are apparently harmful and troublesome are also the creation of one and only creator. It further declares that the creation of such things is in no way derogatory to God and does not in any way contradict His attribute of Mercy which, in fact, it demonstrates. The ignorant think that the creation of apparent evil detracts from God's glory. The verse emphatically refutes this notion and rightly points out that if these people had taken the trouble of pondering over the true nature of things, if they had studied the natural laws governing the creation of such elements, they would have realized that these apparently harmful things are, in fact, blessings in disguise. They have an important place in the Divine scheme of things, and, as such instead of detracting from, they add to, the praise and glory of their Lord and Creator.

KHILAFAT LIBRARY

The verse further unveils the true significance of the creation of evil elements. It explains the purpose for which they are created and points out to their usefulness. Inspite of their apparently evil and harmful charactar, they have a purpose to serve which is hidden from the eyes of those who do not think. Thus the deadly poisons such as arsenic and morphia are used to save millions of human beings from the curel hands of death. Same is the case with other forms of evil which appear to be harmful on the surface as snakes, scorpions and other reptiles. Recent scientific and medical researches have proved that the creation and existence of these apparently harmful things have an important part to play in the life of man and are of great value to the human race.

KHILAFAT LIBRARY

Thus Said the Holy Prophet——————

عن ابن عباس قال ما من مسلم له والدان مسلمان
يصبح اليهما محتسباً الا فتح الله بابين يعنى من
الجنة و ان كان واحد فواحد و ان اغضب احدهما
لم يرض الله عنه حتى يرضى عنه قيل و ان ظلماه
قال و ان ظلماه .

"It is reported on the authority of Ibn-e-Abbas that the Holy Prophet said that there is no Muslim, who obeys his Muslim parents and that such a thing will be of great reward in opening for him two doors of Paradise. If he has only one (of them) living, then, one door. Moreover if one of the parents is displeased with the son, God will not be propitiated until he or she is pleased with him.

"It was asked of him, 'Even if they treat him wrongly'?

"The Holy Prophet answered, 'Yes, even if they treat him wrongly' "

Explanation : In the Islamic social structure obedience to parents and treating them kindly is regarded as one of the fundamental acts of goodness. If because of old age, peevishness, or certain psychological idio-syncrasies some parents become very exacting even then it is the duty of the children to treat them kindly and with loving care. They must be obeyed so long they do not demand anything which stands contrary to one's religious beliefs or robs other people of their rights.

KHUDAFAT LIBRARY

Two Aspects of Worship

(Translated)

(From a Speech by the Promised Messiah)

Worship has two characteristics. One is the awe. It is the right kind of fear which man shows before God. Awe in the presence of God guides man to the fountain of chastity. His soul melts and starts flowing towards Him and he assumes the real garb of a servant of God. The other is love. It means that man should love God the way He should be loved, and should accept God as the true object of love and should forego all else as passing and transitory.

There are duties which God expects man to perform relating to His Own Person. Consequently every worship has a value but Islam prescribes two special forms of worship. Awe and love seem to be two contradictories which cannot possibly exist simultaneously. For example, how can a man love whom he fears. But love and awe for God have a different character. The greater the awe, the greater is his love for Him and alternatively the more he loves God, the more, will his awe for Him lead towards purity and take him away from evil?

Namaz or prayer is one way to discharge these duties. It has an atmosphere of awe. Another one is Hajj which symbolises an attitude of love. The different steps in the performance of *Namaz* denote the various forms of awe. It shows prostration and humility. Similarly Hajj exhibits the different forms of love. Extreme love which is a kind of madness transcends sartorial formalities. For in extreme love you cannot be ostentatious about clothes, Hajj symbolises the dress which is peculiar to lovers. Close cropping of the Head, running to and fro, and kissing (the black sacred stone) are all there and have been present in a symbolic form in all the divine laws earlier to Islam. The sacrificial killing too shows extreme love. Thus it is that Islam teaches the fullest performance of our twin duties to God. Ignorant is he who objects because of his sightlessness.

KHILAFAT LIBRARY

Islam—The Crying Need of the West

By N. R. A. G. Soofi

America today is in one of its great moments. It is experimenting on a large and bold scale, to seek out formulas of peace, progress and social contentment. The frontiers of its concern for human welfare are extending far beyond its own geographical boundaries. There is a great quest after knowledge and scholars are reaping rich harvests in many fields. But, unfortunately, they are totally pre-occupied in the field of physical sciences and social problems. They have little, or, at best, purely academic interest in the spiritual realm. Thus the only field where the remedy, they seek, lies, is being deplorably neglected. From the Roman chariots of 2000 years ago to the space-conquering missile carriers of today is a long cry indeed, representing an astounding measure of immeasureable progress the United States has made in the sphere of scientific achievement. But in the spiritual sphere America has not travelled beyond the Roman paganism and Greek mythology handed down by St. Paul. It seems that while for the human mind time did not stand still, for the human soul it has stood still in this great land of brave pioneers.

Was Jesus the last figure in history to remind men of God and of the peace which they could find in God and with God? Did he not hold out the promise of a comforter who was to unfold all the truth? Did he not give the hope of the appearance of the spirit of truth in full splendour, who was to speak in the name of God and say only what he was to be commanded to communicate? Jesus did give that hope. He did hold out that promise. And as he said so it happened. We heeded the warning, we believe in the Promised one. We accepted the comforter and obeyed the spirit of truth.

Some six centuries after the days of Jesus we heard the voice of the Holy Prophet Muhammad calling men back to God reminding them of the warning the Messiah had given earlier.

The Prophet of Islam has, independent of this warning a case that stands on its own merits. The Message brought by the Holy Prophet of Islam to mankind is simple and clear and is in true response to the voice of the human soul in answer to the purity of human nature in its full glory. It is *La ila ha il Allah.* There is no God but Allah. There is none deserving of worship, of homage and of obedience but the One and the only God.

The idea of the Unity of God was certainly not original, in its bare shape, with Islam. But it was certainly original, fresh and new in the midst of the worship of stone and stock and stars and sun and mythical heroes rampant in contemporary world. It was like the sudden flare-up of a rocket in the dark horizon.

KHILAFAT LIBRARY

The second basic principle that the message of the Prophet enunciated was that all men are equal before God, equally endowed with similar human perceptions and passions, having same responsibilities and same rights, same opportunities and same rewards. They are all brethren stemming from the same stock and none has any natural basic superiority over the other and therefore no racial, ethnical, pigmental or lingual division was permissible seeking to establish discrimination. This great idea that Islam successfully translated into a living and perpetual reality remains far in advance of the concepts of the modern age. The Western world has failed to solve this grave racial issue. Even in enlightened America the most that has been achieved does not go beyond a de jure equality for the coloured people. The American society does not accept the Negro as an equal, at best it tolerates him with a patronizing dignity and an engaging condescension.

The third principle that the message of the Holy Prophet of Islam outlined, confirmed the partnership of man and woman with reciprocal rights and duties, both being equally obligated to work out the will of God and equally entitled to reward in equal measure and in their relationship to one another like two wheels of a cart, one being complementary to the other instead of two rivals each seeking to get the better of the other. This approach stimulated the growth of a happy family system in Islam free from the iron rule of a domineering lord thus turning the home

into an institution of mutual confidence and mutual respect and a congenial breeding center of security for the younger generation.

KHILAFAT LIBRARY

There is no doubt that the Muslim household is subject to certain disciplines which admit of no laxity. But it must be conceded without much argument that injection of elements of latitude in family relationship has destroyed the home and its peace in western societies. The modern child has its procreators but it has no parents. It has a sheltering roof, a teaching school, a playground but it has no home. It does not belong to one and therefore belongs to the world and to the tempests that rage in it with no correcting hand but that of the police and no comforting voice but that of the psychiatrist. What a hand and what a voice!

The Prophet of Islam further laid down that he was not the only messenger of God and that there had been many others before him, all worthy of highest veneration and so were their scriptures and messages treasure-houses of abiding verities and spiritual truths. We, the followers of Islam, accordingly venerate Abraham, Jocob, Ishmael, Isaac, Moses, David, John and Jesus as righteous and exalted teachers and builders of great social institutions. This belief could have very well proved conducive to inter-religious peace but unfortunately it has failed to evoke a response from rival religious camps.

Another principle that the Messenger of Islam re-established with vivid faith was the accountability of man before God. Man thus becomes highly responsible even though a free agent and feels himself answerable for his deeds. He stands all the time in the presence of the Just Judge Who would measure out to him reward or punishment as his deeds or misdeeds merited. Thus was laid firm the foundation of a moral society. It is, therefore, that a Muslim is bound to take orders from God and bound to see that whatever he does has a wholesome motive behind it and is, in all its internal as well external aspects, a moral activity.

The Prophet of Islam emphasized the importance of freedom of conscience as the basic ingredient of a peaceful

society. Islam means wholehearted subscription of faith to God in a spirit of sincere, diligent and constant loyalty without inhibitions of fear or doubt. The very need of faith has to be a free choice, freely exercised, without the aid of outside pressure and has to be so exercised to seek nobody's pleasure but solely the pleasure of God. It was, therefore, that the Holy Prophet of Islam abhored war and it was, therefore, that he resorted to war. He did not inflict his beliefs on others and did not sanction the compulsions of force and sword nor temptations of largesse. There he abhored war. But when he found that force was being constantly used to bring him down and to make him give up his choice in the matter of faith at pain of death, he met force and to restore the atmosphere of freedom of faith he justified the use of repellent force so that men may be free to believe as they wished and to worship as they pleased.

Another great principle that the Prophet of Arabia laid down relates to the continuity of revelation. He said God would continue renewing faith through messengers who will never cease coming to re-interpret basic teachings and to refresh faith in hearts. In our own age we heard the call of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of India who was raised as world Reformer in the eighties of the last century. He came at a time when faith in God had been shaken out of its root by the upsurge of materialistic philosophies that developed as bye-product of the scientific age.

He demonstrated in his own life the reality and accessibility of God. We have heard him and heard God through him. For us God is not an empty name any more. He is the greatest reality, a personal God, a hearing and responding God, a guiding and rewarding God, a righteous, forgiving and a caring God.

Since Islam places higher value on life after death, on morality, on spiritual development as against a life of physical indulgence, logically, therefore, it prescribes a special social pattern.

The greatest evil that plagues the modern society is its subservience to flesh-desires; the mind is fully employed to serve the pleasures of passions. The soul has thus been starved and crushed out. It is a society of dead men and dead women,

of coffined corpses, sweating and labouring to get more bucks and fester. It is in a rush, hurrying to catch up with its time-schedule divided between dollars and dates. It has a set programme, a monolithic life mapped out for indulgence with gusto, with short term goals, revelling in colour and gaiety and in treading upon hearts. A false society with false goals and false values, too soft to stand hunger, too shallow to care for realities, without stamina and without heart, panting for more purchasing power, straining itself for keeping up with the hell-cats of fashion and fast living, a society of near-suicides and potential thugs. A society needing constantly sleeping aids because it knows no rest as its conscience even its coma, whispers an inarticulate reproach. It has lost its sleep because it has cut off its wire-line with the source of life, with its Maker. It has no hope of meeting with Him though many a youthful career devotee is being cut off daily in the prime of life. Death is now lapping at its fringes and again attacking it at its midriff but it is unconcerned and has no sighs to waste and no tears to shed. Tragedies leave it cold ; it knows it is living for the day and has no future. It has, therefore, planned to die. It needs Muslim homes to survive, to breathe anew the air of life. It needs the atmosphere of Islamic household, an air of restraint, a feeling of well-being in isolated domestic independence. It cannot have that without basic, drastic and radical changes. The whole pattern of its inter-relationship must be reshaped. It must first of all recognise the fundamental fact, the unbreakable truth that men and women are two distinct sexes. The modern society is in open, continuous and bitter revolt against this fact. Men encourage and women are trying to believe and think that they are as good as males and entitled to assuming same life patterns, same outlook, same duties, same mores, same roles, same professions, same amusements and even same dresses. This spirit of emulation born of a misconceived sense of equality of sexes is at the root of all the desolation that haunts every modern home and gnaws at every heart in the west. In her attempt to become more and nore manlike, the modern woman has acquired, thanks to the industrial revolution, a lot of economic power but lost a great deal of her natural faminine charm, her modesty of looks, her coyness of

appearance, her delicacy of temperament, her refinement of taste, her purity of language, her freshness of spirit, her innocence of looks, her virginity of thought, her guilelessness of gesture, her sweetness of voice and dignity of her gait.

The Islamic pattern of society spells out clearly and markedly the two genders, the male and the female ; it further recognizes their indentification of each on basis of independent, unalterable, natural factors and seeks to mark out their appropriate roles, spheres and mores, equally distinct and apart, stressing simultaneously the mutually complementary roles of both.

In order to seek a normal, natural integration of the two distinct sexes, it segregates one from the other in the larger social sphere, restricting legitimate and legitimatized mutual contact to the unavoidable, the desirable, the healthy and the happy family circle.

KHILAFAT LIBRARY

In its pursuit of an eluding, tantalizing, slippery and sloppy happiness the modern liberal is ready to risk the marriage-tie in unbelievable and reckless haste. The prospect of a year of enjoyment with abandon is not too mean a compensation for the sorrow and grief and headache that the catostrophe leaves behind and the agonising void that it portends in the aftermath. The solemn marriage contract made in good faith suddenly loses its inherent, moral, legal, social and spiritual value and at once becomes a temporary, breakable, fragile and valueless involvement. Deep emotions are deeply hurt, loving hearts are spurned and even blood-ties with infants are voided. Family happiness built on mutual, intimate, intergrating relationship through a long period of time, suddenly collapses under the impact of a new romance leaving behind a smoking trail of arson.

Is the modern man human enough to deserve the title? Is the modern woman a female vampire prowling around peaceful homes to rob them of their joy ?

And how far do they go ? And how much and how many do they hurt ? In the pursuit of shadows they blast out the substance, the home, its foundations and its sanctity ; in fact,

the sanctity of every contract and of every commitment. No home in modern west has a future, no marriage-tie a solid promise and no relationship a permanent tenure and no blood-tie a moral grip. Mother, father, wife, husband, brother, sister, daughter, son are all empty identities consorting under artificial restraints amidst explosives that threaten to blast and blot out every trace of affection and every tie.

KHILAFAT LIBRARY

Why is the picture so ghastly ? The answer again is that in the west man and woman are practically one gender in almost every sense and all relationship is regulated by the belief that we all live but once and the present is all that matters. It is, therefore, plain logic that each has his own independent life, even the married partners. They share the surname only. Even if they tried to weld their wills together outside factors are boiling around them to cut across their loyalties.

In Muslim homes life is different ; it is settled on workable basis in terms of give and take without the help or need of a ledger record. Hearts know as they beat together. The mores, functions, duties of the partners are well-defined, stemming from a natural basis and perforce fitted so suitably as to make the partnership work. The man is the bread-winner and the woman is the burser and house-keeper. Both share moments of happiness as well as of sorrow. They have less of the means of enjoyment and still less the forms of pleasure - giving pursuits, less than are within reach in the western society. In mutual closeness, in the tenderness of exchange, in the patter of small feet, in the inner recesses of their hearts, in their fears, in their hopes and in their dreams, they find and share a happiness which no wealth can buy and which no thief can steal.

True, women and men in Muslim society do not mix freely. They do not have to. The sphere of their duties is far apart and divided. And they like it ; in fact, they feel embarassed in the presence of strangers. This privacy is now being invaded by modern cultural influence but its foundations are too solid to be shaken so easily. There is also a growing consciousness in Muslim society against the dangers of these alien inroads.

This Islamic pattern of life imposes no hardship on either party as, through age-long experience on a vast scale, it has worked well in keeping the home a citadel of family privacy and a cradle of affection, guaranteeing the child, security of true love, warm-hearted care, sincere blessings and anxious prayers, encouraging ambition, experiencing elation at success and giving consolation in failure and imparting to the marriage-tie a sanctity and a purity that has elevated the physical aspect of marital relationship to a pure and noble act of virtue and a high duty of intimate affection.

KHILAFAT LIBRARY

It has given women respect, a central position, subtle influence that weighs heavier than law and assurance, a stake, a lasting career, a substance and a normal fulfilment.

The move to abolish the home and to live a free life without ties, and without responsibilities, is a stupid, lousy aud loony idea definitely projected by those who feel hard to bear the stigma of illegitimacy. The extension of brothel culture at the expense of home could only be the wish of those who could not be traced to a home. Nothing would make them happier than that the entire society should share their shame which it inflicted on them in its moments of laxity.

That can hardly be a good ground for turning men into animals. Even some amimals live in pairs and are constant in their relationship and raise families, build shelters and share lives though not as elaborately as do men. In truth of the matter, the best part of human culture and civilization has been built around the home—the betrothal, the marriage, the birth of a child, the family life all being rich themes of folk-lore and occasions and centres of joyous ceremonies and happy social gatherings, which gave in their turn great impetus to fine arts and to a host of industries and crafts that have combined in giving splendour to the noble institutions of marriage and home.

What would a bastard society offer in return, recruits for brutal wars, gunmen for bloody revolutions, hoodlums, arsonists boot-leggers, boozers, pedlars-in-dope, jail-birds and strip teasers !

The Beyond that is Within

Ch. Abdus Salam Akhtar M.A.

The history of man is the history of unfolding his own self. We have travelled from inpulse to law, from desire to restraint, from tribalism to internationalism. Justice Holmes used to say that the aim of life is to get as far as possible from imperfection. Islam says its purpose is to transcend imperfection altogether.

If we were to set out to compile a catalogue of the specific imperfections that hedge our lives, it would have no end. We lack strength and imagination to effect our dreams; we fall ill; grow tired; we make mistakes; we are ignorant; we fall and feel discouraged; we grow old and die. Lists of this sort could be extended indefinitely, but there is no need, for all specific limitations reduce to three basic variants. We are limited in being, knowledge and joy—the three things, men really want.

KHILAFAT LIBRARY

Life, Knowledge, and Joy

The circle of human effort comprises objectives, which mainly aim at the richness of life, knowledge, and joy. The more advanced amongst us, seek a greater elaboration of these values, and the less advanced are confined to whatever variety of these they can capture. But the pity is that a large section of us, perhaps a formidable portion, like babies in the parlour, aims only at the immediate satisfaction of these wants. The result is that these values which are not ends in themselves, lead to frustration. The more we acquire, the greater is the craving. And craving to all save thought is a disease, which has to be cured. The modern man, with a bogey of scientific apparatus at his back, suffers from the same unhampered lust of power. Whether an individual or a nation, the supremacy which science bestows to it, gives rise to an imbalance which destroys the equilibrium of morality and intellect. The point to note, is that it starts from a natural motive; the 'desire to acquire', which is not bad.

This basic truth was realized even as early as Buddha. The great preacher renounced the world, but he came to realize that the impulses and desires, which motivate us to action, are not to be up-rooted but transformed and sublimated. He suggested that the company of the virtuous, was essential for purifying soul, for 'natural desire' as the phrase goes, could not suffice to stand as a permanent ground for action. Huston Smith, while discussing the Buddhist theory of Renunciation says :-

KHILAFAT LIBRARY

> "When a wild elephant is to be tamed and trained, the best way is to begin, by yoking it to one, that has already reached that condition. By contact, the wild one perceives that the condition he is asked to enter is not wholly antithetical to being an elephant, that what is expected of him is not an absolute thwarting of every natural impulse, but a progression that can lead to a condition which though different is also viable. The constant, immediate, and contagious example of its yoke - fellow teaches it as nothing else can". (Religions of the world p. 113)

A close observation of this attitude would suggest, that a modification of behaviour is not possible, unless we have some idea of the Ideal. The greater the ideal, the finer is the mode of our action. History is a witness to the fact, that we have been trying a variety of socio-political organisations and objectives with a purpose of reaching some standard of happiness, collective and individual. The same is the case with the spiritual world. Ever since Buddha preached transformation of the natural desires, human intellect advanced, and found in the Christian ideology an affinity of soul with the ultimate Reality. Thus in the New Testament, we find :

> "Hereby know ye the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh, is of God.
>
> "And every spirit that confesseth not that Jesus Christ come in the flesh is not of God, and this is that spirit of Anti-Chirst. Ye are of God

> little children, and have overcome them, *because greater is He that is in you, than he that is in the world*". (1 John 4 : 2.4)

In the italicised words, it is not difficult to discern the differentiation which Christ points out with regard to the spirit that is in man, and the spirit which lies outside. Both are attributable to the same Source but "greater is He that is in you", speaks of the refinemet of human desires, for they have been purified, refined, and sublimated. While he that is in the world, 'speaks of the baser desires, the natural ones' which we have formerly referred to, as pertaining to the flesh. It is only refinement, or modification which transforms the baser desires to a level of higher action.

KHILAFAT LIBRARY

The great point in Christianity was the search for an independent content for spiritual life, which according to the insight of its founder, could be elevated not by the forces of a world, external to the soul of man, but by the revelation of a new world within his soul. Islam fully agrees with this and supplements it by further insight, that the illunimation of the new world, thus revealed is not something foreign to the world of matter, but permeates it through and through. In fact, Islam does not regard creation as foregin at all, but spirit and body are both complementary to each other. Their mutual assistance and co-operation promote the joint interests of mind and body.

Thus the Holy Quran says :-

ثم سواه ونفخ فيه من روحه و جعل لكم السمع والابصار والافئدة

قليلا ما تشكرون

> "Then He fashioned him and breathed into him of His spirit, and He has given you ears and eyes, and hearts. But little thanks do you give." (21 : 10)

Then about creation God Almighty says :

الحمد لله الذى له ما فى السموت و ما فى الارض وله الحمد فى الاخرة

و هو الحكيم الخبير

"All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the hereafter, and He is the wise, the All-aware". (34 : 1,3)

The Buddhist idea of the Yoke-elephant, and the Biblical conception of human divinity point to the Quranic truth, that our physical organs even as the world outside, are manifestations of the same spirit which runs in and through the entire universe. For the emancipation of soul, the physical world is not to be renounced, but utilized for the full fruition of the psycho-physical organism. Thus happiness in life, which is the object most sought for, is neither a result of purely spiritual exercises, nor a product of purely physical actions, but a joint outcome of the balance of both.

The Ideal and the Real

KHILAFAT LIBRARY

No action is possible without an idea of the object of action. The more we comprehend the object, the greater and richer is the line of action. The object or the ideal, thus, becomes a part of the person doing an action, or the action itself. It is this mysterious touch of the ideal that animates and sustains the real, and through it alone, we can discover and affirm the ideal. With Islam, the Ideal and the real are not two opposing forces, which cannot be reconciled. The life of the ideal consists not in a total breach with the real, which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the Ideal to appropriate the real with a view eventually to absorb it, convert it into itself and to illuminate its whole being. It is the sharp opposition between the subject and the object, the mathematical without, and the biological within, that impressed Christianity. Islam, however, faces opposition with a view to overcome it.

We read in the Holy Quran :

و آما من خاف مقام ربه و نهى النفس عن الهوى فان الجنة هى المـاوى

يسئلونک عن الساعة ايان مرسها فيم انت من ذكرها الى ربك منتهها

"But as for him, who fears to stand before his Lord, and restrains his soul from evil desires.

> The Garden shall surely be his home. They ask thee concerning the Hour, when will it come?' But what hast thou to do with the mentioning thereof. The ultimate knowledge of it rests with thy Lord". (79 : 41-45)

The verses indicate that evil desires have to be restrained, for only then Garden is to be thy home, Then it is only God Almighty who knows the Hour hence a 'moral agent' who performs actions, has to carry on his struggle indefinitely till the pleasure of God is realized. Here it is easy to understand, that morality is not temporal, it is not intended for the time-being. Nor are we asked to serve expediency. Morality is a continous struggle, an absorption of the ideal into one's own self, an amalgamation of the infinite with the finite.

KHILAFAT LIBRARY

Expedient Morality

A word is necessary here about the function of an individual regarding the exigencies of an hour. In modern times, the aloofness of Church from the State has led to a conception that Church being totally dissociated from the grim business of life, requires only a casual attention, or at least, all that is connected with the Church has nothing to do with the problems of real life.

This conception has not only led to the slightening of the Institution of Church itself, but has also produced what is known as the idea of 'Expedient Morality'.

Even a casual observation would suffice to show that like the idea of 'Free love', this phrase is a contradiction in itself. Morality, as has been explained in the verses, quoted from the Holy Quran, is never meant for the hour, nor for a particular period of time. Life may be short, and the struggle comprised in life, may be even for a shorter period, but the idea, and the purpose for which this struggle is carried out, transcends all time.

How incomparably great is the object, for which the struggle is carried on. Imagine a person carrying on the struggle for a span of a few months or a few years, or a decade or two, and he is endowed with the bliss which knows no end. It is because

the richhess of ideal, its completion, and perfection, tend to make the person complete and perfect. It is a gradual transformation from the finite to the infinite, from the real to the Ideal.

KHILAFAT LIBRARY

A misconception has to be removed here. The ideal in Islam, its effects, and influence are not disconnected with the life and struggle rendered here. Some of the Muslims think that the bliss and bounties of heavely pleasures are attainable only in the hereafter,. The Holy Quran repels this idea. God Almighty says :

ولمن خاف مقام ربه جنتان

"But for him, who fears to stand before his Lord, there are two gardens". (55 : 47).

ومن كان فى هذه اعمى فهو فى الاخرة اعمى و اضل سبيلا

"But whoso is blind in this world, will be blind in the hereafter, and even more astray from the way". (17 : 73).

عسى ربنا ان يبدلنا خيراً منها انا الى ربنا راغبون

"May be our Lord will give us instead, a better garden than this, we do humbly entreat our Lord". 68 : 33)

كذالك العذاب والعذاب الاخرة اكبر

"Such is the punishment of this world, and surely the punishment of the hereafter is greater". (68 : 34)

These verses manifest that there are two gardens, and similarly two punishments, meant for the virtuous and the evil-doers respectively. The seeds of the hereafter are sown in this life, so this life is the ground on which structure of the hereafter is raised. The verse speaking of the blindness here clearly points out, that the people who are blind to the ideal here in this life, shall be raised blind in the next life as well. The hereafter is not a mystery beyond the grave, It begins in this life. Persons, dovoted to the pursuit of the ideal realize that their paradise has actually started here, though, of course, what they are going to taste in the next life, is far better, and far more extensive than the objects in this life.

It shall be clear now, that the Ideal in Islam, which involves a full-fledged struggle in this life, has the potency of colouring the entire span of life, and life itself, simultaneously gets enriched by the Ideal itself.

The Scientific and the Religious Processes

Having an idea of how the ultimate Ideal affects our lives, our attention is focussed on the two types of processes, which seem inevitable in modern times. They are: the Scientific process and the Religious process. These two sub-divisions of human experience comprise all possible types of activity. The scientific process proceeds primarily for the satisfaction of our physical wants and secondarily to launch an intellectual offensive against the formidable forces of nature, with a view to conquering it. The religious experience, however has its own background. Apart from the mystic uneasiness which keeps the human soul kindling we cannot afford to lose sight of the ultimate goal, whither we move. The vision is there. And inspite of the veil of materialism, we often have glimpses of the future, which help us in maintaining a regulative attitude in our life and conduct.

KHILAFAT LIBRARY

Now viewed closely, both the scientific and religious attitudes though involving different methods, are identical in their final aim. Both aim at reaching the most real. In fact, religion is far more anxious to reach the ultimately real than science. In the domain of science we try to understand its meaning, with reference to the external behaviour of reality; in the domain of religion we take it as representative of some kind of reality with reference to our inner nature. The critics on western way of life over-emphasize sometimes, the exclusive attitude of the modern man towards the work-a-day world. But the efficacy of prayer and worship, and its function in our daily conduct, can not be ignored even by the most modern countries in their moments of contemplation. Thus Willian James, an American psychologist writes:

> "It seems probable that inspite of all that science may do to the contrary; men will continue to pray to the end of time unless their mental nature changes in a manner which, nothing

we know, shouid lead us to accept. The impulse to pray is a necessary consequence of the fact, that while the inner-most of the empirical selves of a man, is a self of the social sort, it yet can find its only adequate socious (its great companion) in an ideal world. Most men, either continually or occasionally carry a reference to it in their breasts. The humblest outcast on this earth can feel himself to be real and valid by means of this higher recognition. It is a much more essential part of the consciousness of some men than of others. Those who have the most of it are possibly the most religious men. But I am sure that even those, who say they are altogether without it, deceive themselves, and really have it in some degree".
(As quoted by Sir M. Iqbal, in his 'Reconstruction of Religious Thought in Islam' p. 189.)

The Way to Realise

KHILAFAT LIBRARY

The last word now remains, as to how in this busy work-a-day-world, is it possible to realize the ideal in a manner, in which it may colour the entire lives. The method is best illustrated in the life and teachings of the Prophet of this age—Hazrat Ahmad of Qadian. He says :

> "Those, who in their devotion to truth and love of God, reach their maximum extent, find that the evil forces cannot hurt them. As God himself says :

ان عبادی لیس لك علیهم سلطان

> 'My devotees are immune from the domination of Evil.' Their sign is that they receive the blessings of God Almighty ; their prayers are accepted, and in a thousand ways God manifests His signs and bounties through them".
>
> (Haqiqat-ul-wahi p. 1.)

Thus, it is through love and devotion to the cause of truth and

righteousness that a change occurs in our lives, making us capable of receiving the glory and grace of God ; This is the ideal which transforms our entire life to the advantage of our physical and spiritual selves.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

THE SEAL OF PROPHETS'

(Suleman-al Hadi Philadelphia)

Through shades of light Allah doth speak
A guide, and a mercy to those who seek.
But through Muhammad founded He
A seal to fasten to the door,
Of Prophethood not known before.

With this Muhammad, may God be pleased
For through him man received the keys
To open to him the secret chest
Of life that's blessed with joy and ease.

But Prophethood did not then end
For God speaks now as He spoke then
And shall continue to reveal Himself
To those deserving men.

And even in this latter age
Allah has stamped on history's page
The name of one who shall destroy
With truth and justice, satan's rage.

Mirza Ghulam Ahmad is his name
To the end of the earth has spread his fame
And those who dare him to deny
Will one day bow their heads in shame.

For in Quran Allah doth say
To those who would his word obey
If to you messengers should come
Be not like those who dared to slay
And in contempt turn him away.

KHILAFAT LIBRARY

Khilafat Versus Monarchy

Sheikh Abdul Qadir H.A.

وعد الله الذين آمنوا منكم و عملوا الصلحت

ليستخفنهم فى الارض ..... الخ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me and they will not associate anything with Me. Then whoso is ungrateful after that they will be the rebellious". (The Holy Quran 24 : 56)

According to this verse of the Holy Quran God has promised five things to the Muslims:-

1. Promise of the Caliphate to those Muslims who believe in God and do good works.
2. Firm establishment of the religion of Islam in the world.
3. Security and peace in place of fear.
4. Sole worship of God and no association with Him.
5. Those who would refuse to submit to the authority of the pious caliph will be the rebellious.

Election of the Caliph in Islam

Islam has laid down that a government of a people is a sacred trust which must be discharged most honestly and efficiently. The head of the Islamic government—the Khalifa, is required to regard his office as a trust from the people which he must diacharge till the day of his death. Moreover the office is not hereditary it must end with the death of the Khalifa. On the other hand, it should be remembered that the office is held on a life tenure,

he is not to be removed from his office by any act of the constitution. The hereditary form of government does not find sanction in Islam.

KHILAFAT LIBRARY

Islam requires Muslims to elect as their ruler a man whom they regard as best fitted to discharge the responsibilities of that office. As to the method of election whether it should be direct or indirect, the Holy Quran leaves it to the discretion of the people themselves. In the early days of Islam the Caliph was elected by a body of men of sound judgement without least regard to the hereditary or blood relations of the candidate. The first Successor to the Holy Prophet was Abu Bakar who was unanimously elected as the most suitable person to be the Khalifa of the Muslims, although he had no blood relations with the Holy Prophet of Islam and no hereditary rights over and above the other companions of the Holy Prophet. When the news of his election as caliph was brought to his aged father, Abu Qahafa, who was still alive he wondered how the Quraish clans of Mecca had submitted to the rule of his son. Abu Bakar was elected to the office because he was the best Muslim to be the successor to the Holy Prophet (peace be on him). On his death-bed Abu Bakar called upon Abdur Rahman bin Auf to his presence and consulted him on the question of his successor. He then consulted Osman, then Ali and then Talha. Then he asked Osman to write a will in favour of Omar to be the Successor. Similarly Omar, when after a glorious reign of ten years was fatally wounded by an assassin called upon Abdur Rahman bin Auf, Sa'd bin Abi Waqas, Zubair bin Al-Awam, Talha, Ali and Osman to his presence and told them to elect one of them as the caliph within three days of his death. Then he nominated his own son Abdullah to be a member of the Electoral body but forbade him to be a candidate for the office lest it should be taken as an example of hereditability. When it was suggested to him that he should nominate his own son Abdullah as his successor, he said, "Do you think the burden of responsibility is a bit less for me that I should throw it on my son also? If Abu Ubaida had been alive I would have nominated him as Caliph being the fittest man among the Muslims according to a saying of the Holy Prophet; or Salim, a slave of Abu Huzaifa, who was the very pattern of piety and

selflessness." Hazrat Osman, in his turn did not like to nominate any man to be the caliph, he left it to the choice of the companions. After his death people chose Ali to be the caliph. He was the last to be elected caliph by the people. With the rise of the Ummayyads the caliphate yielded place to monarchy.

Characteristics of the Pious Caliphs

The first four Caliphs known as the Pious Caliphs were characterized of the following.

1. They were elected by the best brains of the Muslim community of Medina on the basis of sheer ability and piety.

KHILAFAT LIBRARY

2. They regarded the Exchequer not as a personal property but as a national trust. They could not draw a single pice from the treasury without the sanction of the advisory council. It is reported of Hazrat Omar that he was advised by his physician to use honey as a cure for the malady he was suffering from. But it was not easily procurable in the town. Someone told him that there was some honey in the *Baitul Mal* or the Government Treasuay, he may have it from there. But he said he could not do so unless it was properly sanctioned by the council. The council did sanction it and then he made use of it as advised.

3. During the Pious Caliphate, covenants and treaties were strictly adherd to. After the murder of Musailma on the field of battle the Banu Hanifa took shelter in their stronghold and consented to submit only on the condition that their fighting men should not be killed. Khalid bin Walid consented to it meanwhile Abu Bakar, sent a message to Khalid that all the fighting men of Banu Hanifa should be put to death. But as the treaty had already been concluded by Khalid all the fighting men of Banu Hanifa were spared.

Hurmuzan, the Persian governor of Ahwaz, consented to yield on the condition that he should be sent to Medina where he would abide by the decision of the Caliph in his case. This was agreed to and Hurmuzan was sent to Medina as a prisoner. When he reached the town he found to his wonder and amazement that the Caliph was taking rest on the flour of the Mosque. Omar asked him the reason why he had repeatedly broken his promises. Before be ventured to answer, he asked for

a cup of water to drink. When he was given the cup his hand trembled with fear. He said to Omar, "I am afraid I may not be killed even before drinking the water." "No, nobody is going to kill you before you have drunk it". said Omar. Whereapon the Persian spilled the water on the floor saying he did not need water to drink he only wanted safety of life. Hazrat Omar granted him the safety of life and as a consequence he became converted to Islam.

4. According to the Quranic verse that the affairs of Muslims will be decided by mutual consultations, the Pious Caliphs decided all important affairs of state in consultation with their advisory council.

KHILAFAT LIBRARY

5. The Pious Caliphs were not ease-loving. They had simple habits, simple food and simple dress. Deputations who came to Medina used to wonder at the simplicity of his food for they were not habituated to such simple food as Omar was used to take.

6. They felt duty-bound to propagate Islam and cherished the good of the Muslims at heart. They performed the pilgrimage to Meeca in person and listened to the complaints and grievances of the poeple who came from all parts of the Islamic republic. Thus the Hajj afforded the caliphs as well as the general body of Muslims an opportunity for mutual consultations and to derive both religious as well as political benefits.

7. They led prayers in the mosques and delivered Friday sermons.

8. There were no religious sects or demoninations during the Pious Caliphate. The Caliph was the central figure, all eyes were turned to him, all *Firmans* issued from Medina were readily obeyed by the Muslims.

9. The Caliphs did not regard themselves as the rulers but as shepherds who look after the sheep. They submitted to the rule of the Holy Quran and the Sunnah and they always held consultations with the leading companions in Medina.

10. The Calihps as well the the general body of Muslims were patterns of simplicity, truthfulness, piety and mutual fellow-feeling. Their very pattern was a source of inspiration and an

inducement for conversion to Islam.

KHILAFAT LIBRARY

The ten benefits enumerated above, are but a few out of the numerous ones that accrued to the Muslims at large; there was no line of demarcation between the rich and the poor, every person could rise without let or hindernce to the highest pinnacles of glory on the strength of his personal ability and nobility of character. The government was elective as well as representative.

It may not be out of place to remove a misunderstanding here. Some people hold the view that if the caliphs of Islam were elected for a term, say, of five years or so it would have been more beneficial to the interests of Islam and the Muslims, but it is a falacy. The president elected for a certain term has to look after the interests of the majority party whose votes helped him to become the head of state, but the caliph's election is for life, he is expected to administer justice with an equal hand. Moreover he has God's promise to help him in all the affairs of state.

The Umayyads' Departure from the Right Path.

With the death of Ali, the last of the Pious Caliphs, disappeared the honesty of purpose, selflessness and the preference of state interests to personal benefits that had characterized the Pious Caliphate. With the accession of Muawiya the Quranic system of electing the fittest person for the caliphate came to an end. His first wrongful act was that he forcibly took possession of the government and then introduced monarchy in the state and made kingship hereditary in his house. He acted as an absolute monarch and had no scrupples whether his undertakings were legal or illegal. In short, all the vices that are bound to creep up in a monarchical system appeared on the surface. He was ill-advised by Mughira to appoint his son Yazid as his successor.

Propaganda for Yazid's succession

Muawiyah wrote to the governors of provinces to secure the oath of fealty in favour of Yazid. Mughira held himself responsible for the support of the Kufans. Zaid was to enlist the sympathies of Basra for Yazid. Then he wrote to Marwan bin Hakam, the governor of Medina to the effcet that as he

was fairly advanccd in years he wanted to nominate someome in his life time so that there might be no scuffle for succession to the throne after him. The letter was read to the people of Medina and as there was no mention of Yazid in the letter they readily agreed to the proposal and hoped that following in the footsteps of the Pious Caliphs Muawiyah would nominate the fittest person to carry out the onerous duties of the office of the caliph. But their wonder and dismay knew no bounds when they learnt that Yazid had been nominated as his successor.

Hazrat Imam Hussian, Abdullah bin Omar and Abdullah bin Zubair took exception to it and were loud in their protestations. Muawiyah commanded the governors of provinces to vehemently carry out the propaganda in Yazid's favour and send influencial men to Damascus to see the sovereign himself. When all had assembled Muawiyah held a Darbar and spoke at large on the importance of the Caliphate and the duties of the rulers and the ruled. He then eulogized the beauties in the character of Yazid and asked the assembly to take the covenant of allegiance to his son. The flatterers passionately spoke in favour of the proposal. Most of the people took oath of fealty to Yazid. Muawaiyah went to Iraq and secured the Iraqis' allegiance to his son. Then he marched to the Hejaz and entered Medina. There he addressed the people and warned them against the evil consequences of disobedience. Abdullah bin Omar, Abdullah bin Abbas, Abdullah bin Zubair and Hazrat Hussian had already left the city for Mecca. Muawiyah then proceeded to Mecca and sent for the four men to his presence. Abdullah bin Zubair, their spokesman, said, "Please do either of these three things :

KHILAFAT LIBRARY

1. "Like the Holy Prophet, do not nominate any man as your successor. Leave it to the choice of the Ummah.
2. "Like Abu Bakar nominate one who is neither your near relative nor one of your own clan.
3. "Like Omar set up a board of six pesons not belonging to your own clan and let them choose one of them as caliph". With regard to no. I Muawiah said, "Is there a man, now, of the status of Abu Bakar to whom people will readily submit?" As to the second one he said, "Is there a man like Omar now, who can be

entrusted with this responsibility?"

As to the third proposal as he did not agree to it, he said, "Is there any other beside that"? The son of Zubair replied in the negative. Then Muawiyah rose to his feet and said, "I have nothing more to say. The inevitable must come about, whether you people agree to it or not".

KHILAFAT LIBRARY

Muawiyah's Will

His last will addressed to Yazid runs as under:-

"I have paved the way for thy succession and subdued all the Arab chiefs. Be kind to the people of Hejaz for it is our own cradle. As to the Iraqis, change a governor every day if they so desire. For it is much easier to change a governor than to have a hundred thousand swords drawn against thee. Be particularly kind to the Syrians who are faithful to thee. As to the issue of caliphate I am not afraid of any one except the four persons viz., Hussian bin Ali, Abdullah bin Omar, Abdullah bin Zubair and Abdurrahman bin Abu Bakar. Abdullah bin Omar is given to religiosity, he has no liking for worldly affairs; Hussian bin Ali is a light-hearted man. The Iraqis will urge him to rise against thee. But if thou gets the better of him pardon him for he is closely related to us, he is grandson of the Prophet, we owe much to this family. But the man who is wily as a fox and brave as a lion, is Abdullah bin Zubair; cut him to pieces if he falls into thy hands".

Un-Islamic Acts of the Umayyads & their Consequences

1. *The loss of Prestige.* The Omayyad Caliphs were monarchs in the true sense of the word. They were obeyed through fear or by people who had vested interests. The spirit of brotherliness and equality that was characteristic of the Pious Caliphs was gone for ever. Their prestige suffered considerably. Even in the reign of Caliph Muawiyah there sprang up three political parties within the Islamic dominions:

(i) The Umayyads who were most influential in Syria and the adjoining territories.

(ii) The Alides. Iraq was the home of the Alides and their

sympathisers. And there were sympathisers of the Alides in Egypt. The towns of Kufa and Basra were their chief centres.

(iii) The Kharijites, who looked upon both the Umayyads and the Alides as un-Muslims and heretics. They were the source of trouble to the Umayyads throughout their ninety years' rule.

The internal dissensions among the Umayyads, coupled with the atrocities perpetrated upon their opponents and the connivance at the cruelties of their governors upon their subjects made the Ummayyad rule detested in the eyes of the people. The Alides including the Abbasides took advantage of these dissensions launched a secret campaign in their favour and finally succeeded in overthrowing the rule of the Umayyads.

2. The Public Treasury which was a sacred trust with the Pious Caliphs became the personal property of the Umayyad Caliphs.

KHILAFAT LIBRARY

3. Observance of covenants and treaties was a special characterestic of the Arabs in general and of the Pious Caliphs in particular. But Abdul Malik put to death Saeed bin al-As after giving him protection. Abdul Malik, afterwards asked an old Arab Sheikh what he thought of his putting to death Saeed bin Al-As. The old Sheikh replied, "Would, that you could live after that incident". Abdul Malik said, "I am still alive, don't you see it?" "A life of distrust is no life at all", replied the old Sheikh.

4. The advisory Council of the days of the Pious Caliphs ceased to function as the Umayyads became absolute monarchs. They seldom abided by the advice of their ministers.

5. Simplicity of life in the time of the Pious Caliphs gave place to luxury and a life of ease. Yazid bin Abdul Malik and Walid bin Yazid were given to debauchery unlike the early Caliphs.

6. Ummayyad caliphs ceased to perform Hajj (pilgrimage to Mecca) in person and thus were deprived of the benefits which could accrue to them and the *Ummah*.

7. The Ummayyads regarded themselves above the law. The tenets of Islam became a plaything in their hands. All suspects

were put to the sword even without the least show of a regular trial. But not so in the case of the Pious caliphs. Omar bin Abdul Aziz, one of the Umayyad Caliphs however was altogether different from others of his race. He rightly deserved to belong to the *Khulfa-i-Rashidin* or the Pious Cnliphs. Born and brought up as a prince of the royal blood, he was fairly simple in his habits. As soon as he came to the throne he reversed the order of society and the tone of government. He asked his wife to return all her jewellery which she had unlawfully been given by her royal father and brothers. He restored to their rightful owners all those properties which had wrongfully been wrested from them. "The garden of Fidak which belonged to the Holy Prophet (peace be on him) had been appropriated by Merwan. Omar gave it back to the family of Muhammad (peace be on him). Hitherto it had been customary under the Ummayads to anathematise from the pulpits the memory of the Caliph Ali and his descendents. Omar ordered the discontinuance of the practice and directed that instead of the imprecation hitherto used, a prayer should be offered to turn the hearts of the people towards charity, forbearance and benevolence". (History of the Saracens pp.126-127)

KHILAFAT LIBRARY

At the loss of their property, members of the royal household remonstrated with the Caliph through his aunt Fatima, to whom Omar replied : "God sent the Holy Prohet as a mercy to the nations. He left behind him a fountain at which every one had equal right to drink. Then Abu Bakar and Omar preserved it for all Muslims. Then Yazid, Merwan, Abdul Malik, Walid and Sulaiman took off channels from it and it became dried up. Now people cannot benefit from it unless it is restored to its original position".

The short but benign rule of Omar bin Abdul Aziz did not go a long way to improve the corrupt ways of the Umayyads. Now another storm was brewing which was the direct result of their absolute rule. The Alide and Abbasid alliance against the Umayyads was gaining momentum in Iraq, and the Eastern Provinces. Secret propaganda against the tyrany and corruption of Umayyads was vehemently carried out by the agents of the Alide group.

Abu Muslim of Khurasan was foremost in uprooting the Ummayyad dynasty and implant the Abbasids in their place. Merwan, the last of the Ummayyads was defeated and killed by Abdullah ibn-Ali and Abul Abbas was proclaimed the new Caliph. With Abbas begins the new dynasty of the Abbasids—descendents of Abbas, uncle of the Holy Prophet, (peace be on him).

The Abbasid Dynasty.

KHILAFAT LIBRARY

The long cherished ambition of the Abbasids was, at long last, fulfilled. They held the reigns of government for more than 500 years. The head of the government was always styled as Khalifa or the Ammeer-ul-Momineen. Their capital, Baghdad was the very emblem of their glory. It was the centre of learning and the seat of Abbasid glory and grandeur.

But with all their pump and show that dazzled the eyes of the world, the selflessness of the Khulafa-i-Rashidin, their piety and simplicity, their selfless devotion to duty, it was vain to seek in eitheir Damascus or Baghdad. The Abbasids were illustrious monarchs, no doubt, but they were not elected by the people. They were hereditary rulers being nominated by the ruling monarch in his life-time. Magnificent ruling dynasties succeeded one after the other who served Islam in their own way. The ottoman Turks in the West (Constantinople) and the Mughals in the East (Delhi and Agra) ruled magnificent empires but the fact remains that the selflessness of Abu Bakar and the glorious simplicity of Omar could not be found elsewhere.

KHILAFAT LIBRARY

The ignorant *Mullahs* enjoin Jihad at the slightest pretext whereas Jihad was supposed to be the last resort. The permission to use the sword is confined to an aggressor when he cannot be stopped though any other means. The condition precedent to *Jihad* is that at first all the controversial issues should be peacefully explained and incontrovertible arguments given as proof. If inspite of all this, the enemy does not desist and tries to interfere in religion, the resort to sword as a last measure would not be out of place.

The Prophet of Allah, on him be peace, did not take the initiative in using sword. He did this only as a defensive measure. And if you ask me, the matter is that it was the Meccans first who took up arms against him. Eventually it was their own sword which recoiled on them.

(Translated from a speech by the Promised Messiah)

BOOKS ON ISLAM AND ON COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
4. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 PP.
5. **Islam in Africa** *by* Mirza Mubarak Ahmad
6. **Our Foreign Missions** *by* M. Mubarak Ahmad
7. **Where did Jesus Die** *by* J. D. Shams
8. **Islam** *by* J. D. Shams
9. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D. S.S.P. (London)

Can be obtained from :

The Review of Religions, Rabwah,
West Pakistan.

KP[illegible]ARY

Just out !

ISLAM MEETS THE MODERN CHALLENGE

BY

NAFEESUR RAHMAN A.G. SOOFI

BOOK ORDERS IMMEDIATELY

Regd. L. No. 5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription :

Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly in
K E N Y A

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND CONTEMPORARY AFFAIRS OF
KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :

P.O. Box 554
NAIROBI, KENYA